

Institute Of Study by Sitting Bangka Island 1864-2022

The Islamic Education Movement and Its Spirit

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Abstract

This research focuses on analysing religious movements and the spirit of Islamic education from the Bangka Island study by a sitting institution—data collection methods through observation, interviews and documentation with qualitative analysis of historical approaches. The research findings show that the study by a sitting institution is a historical fact of a traditional institution with distinctive characteristics such as the uniqueness of the curriculum, learning methods, and learning models. The spirit of Islamic education in the intensification of Islam increases the interaction of students with teachers, the level of religious adherence and the strengthening of the aspects of tauhid, akhlak, and fiqh. Then the religious movement; directed society, acculturation occurs in society on adab, communication interactions, and inspires the growth of arab schools and several madrasah diniyah.

Keywords: *Study by Sitting, Religiuos Movement, The Spirit Of Islamic Education*

Lembaga Ngaji Duduk Pulau Bangka Tahun 1864-2022

Gerakan Keagamaan dan Semangat Pendidikan Islam

Abstrak

Fokus penelitian ini pada analisis gerakan keagamaan dan semangat pendidikan Islam dari lembaga ngaji duduk Pulau Bangka. Metode pengumpulan datanya melalui observasi, wawancara dan dokumentasi dengan analisis kualitatif pendekatan sejarah. Temuan penelitian bahwa lembaga ngaji duduk menjadi fakta historis lembaga tradisionil dengan karakteristik khas seperti kekhasan kurikulum, metode pembelajaran, dan model pembelajaran. Semangat pendidikan Islam pada intensifikasi Islam meningkat, interaksi murid dengan guru, tingkat kepatuhan keberagamaan serta penguatan aspek tauhid, akhlak dan fikih. Kemudian gerakan keagamaan; masyarakat terarahkan, terjadi akulturasi dalam masyarakat pada adab, interaksi berkomunikasi, dan menginspirasi tumbuhnya sekolah arab dan beberapa madrasah diniyah.

Kata kunci: *Ngaji Duduk, Gerakan Keagamaan, Semangat Pendidikan Islam, Bangka*

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A. Introduction

Bangka Island is recognized as the Malay nation where multiple ethnic groups coexist.¹ Nevertheless, Islam is more prevalent on this island, as Malay is synonymous with Islam. Islamic educational institutions are relatively easy to establish and develop on this island. The people of Bangka, particularly the Muslim Malays, are firmly committed to upholding adat.² Therefore, the statement "adat based on syara' and syara' based on the book of Allah" indicates that Bangka society's customs and traditions comply with the provisions of syara', which do not contradict Islamic teachings.

Consequently, the emergence and development of traditional Islamic educational institutions on this island cannot be divorced from the historical trajectory of Islamization that has taken place.³ Traditional Islamic educational institutions that still exist today then traced these dynamics. In the form of education, teaching, and da'wah, the role of traditional Islamic educational institutions continues to be preserved and has been up to the present day.

The population is familiar with at least three traditional Islamic educational establishments on the island of Bangka. First, the academic institution study by sitting (since 1864 - now). Second, Arab educational establishments (since 1932 - before the 2000s). Islamic boarding schools third (since 1977 - now). The study by sitting is one of the three traditional Islamic educational institutions whose work continues and whose organization, system, curriculum, and educational atmosphere have remained the same.⁴

Since the arrival of the Kalimantan religious leader, the tradition of reading the Koran to the islanders of Bangka has taken root. It was founded about 1864 by Muhammad Afif al-Banjari or Datuk Landak.⁵ Then, for around 12 years, it was

¹ Akhmad Elvian, *Memperkuat Jati Diri Melayu, dalam Mutiara Negeri Melayu*, (Bangka Belitung: Madania Center Press, 2019), p. xxxiii.

² Hikmat Ishak, *Kepulauan Bangka Belitung: Semangat dan Pesona Provinsi Timah dan Lada*, (Sungailiat: Kantor Daerah Pemerintah Kabupaten Bangka, 2002), p.106.

³ Zulkifli, *Kontinuitas Islam Tradisional di Bangka*, cet. 1, (Sungailiat: Shiddiq Press, 2007), p. 25.

⁴ Berdasarkan Observasi dari beberapa lembaga pendidikan ngaji duduk di desa Kemuja, Puding Besar, pangkalpinang.

⁵ Zannah Itmeansparadise bersama Haji Gusti Yanto Manaf, (Pangkalpinang: Akses Facebook, tanggal 25 Maret 2019)

continued by his son Shaykh Abdurrahman Siddik (1898-1910).⁶ The following generation consists of his students, students of his students, and Bangka individuals who have been "naon" in Mecca.⁷ They then returned to their respective hometowns. This legacy has been passed down from generation to generation and is still connected intellectually with its ancestors..

Based on the dynamics of the aforementioned historical traces, the existence of traditional Islamic educational institutions for the people of Bangka, particularly the sitting prayer, is a proven reality. Intriguingly, he pioneered the concept of reforming Islamic educational institutions. Arabic schools or madrasas, as well as Islamic boarding schools, have a particular system and curriculum, as well as traditional designs and dorms..

B. Research Methods

This essay, based on research, differs from historical facts. Therefore, historical research is employed as the method. A "historical approach to problem-solving" or "empirical history."⁸ Observation, interviews, and documentation are the basis for qualitative data-gathering procedures.⁹

While the data analysis technique employs the theory of Kuntowijoyo, There are five steps: subject selection, source collection, verification, interpretation, and historiography."¹⁰

C. Results and Discussion

1. History of Traditional Islamic Education Institutions on Bangka Island from 1864 to 2022

As is well known, the recitation process is responsible for the historical development of traditional Islamic educational institutions in the Bangka

⁶ Zulkifli, *Transliterasi dan kandungan Fath al-'Alim fi Tartib al-Ta'lim Syaikh Abdurrahman Siddik*, Sungailiat: Shiddiq Press, 2006). P. 26

⁷ Naon adalah istilah yang disebut oleh masyarakat Bangka bagi orang-orang yang berangkat haji ketika itu setelah selesai melaksanakan rukun haji mereka tidak langsung pulang. Mereka menetap atau mukim untuk beberapa tahun di kota suci mekkah untuk menuntut ilmu atau belajar. Paling kurang mereka menetap selama 10 tahun sehingga mereka disebut orang-orang yang naon.

⁸ Dudung Abdurrahman, *Metode Penelitian Sejarah*, (Ciputat: Logos Wacana Ilmu, 1999), p. 33.

⁹ Kuntowijoyo, *Metodologi Sejarah*, ed. 2, (Yogyakarta: Tiara Wacana, 2003), p. 157-160.

¹⁰ Kuntowijoyo, *Pengantar Ilmu Sejarah*, (Yogyakarta: Tiara Wacana, 2013), p. 24.

community. Culturally, the Bangka conduct frequent recitations at mosques, the residences of teachers and participants, in 'surau' or 'langgar', and in garden huts. The combination of local Islamic traditions in preaching, education, and instruction eventually led to the formation of a traditional educational institution.

Alongside the road of Islamization, this process has evolved. A minimum of eight modes of Islamization of Bangka society are described.¹¹ *First*, the sultan of Johor named Prince Sarah viceroy of Bangka city, also known as the Johor route of Malaysia, in the sixteenth century. *Second* is Raja Alam Harimau Garang, dispatched by the Minangkabau, as well as Sulaiman and Qori from Batusangkar in Kotawaringin. Previously called the Minangkabau route.¹²

Third, in the 17th century, Sultan Agung Tirtayasa (1651-1692) of Banten conquered the island of Bangka.¹³ Then, he named the Regent of the Archipelago as the Viceroy of Bangka. He was referred to as the Banten line. Fourth, the death of the Regent of the Archipelago occurred in 1671. After marrying Khadijah, the Viceroy's daughter, Sultan Abdurrahman, continued to inherit the island of Bangka. He was referred to as the Sriwijaya path.

Fifth, Haji Muhammad Afif al-Banjari initiated the development of Islam in the Muntok region in a study sitting around 1864. Then, between 1898 and 1910, it was continued by his son Shaykh Abdurrahman Siddik. South Kalimantan's Banjar route is well-known. *Sixth*, the impact of Bangka individuals who naon or reside in Mecca on the pursuit of knowledge. During this period, Islamic educational institutions such as Arabic schools or religious schools, which eventually evolved into Islamic boarding schools, arose due to reforming Islamic education.

Seventh, the effect of the Javanese who immigrated to Bangka is included in the group of Islamization's culprits. Their function is to engage in commerce and instruct public schools and madrasah. In addition, the people of Bangka

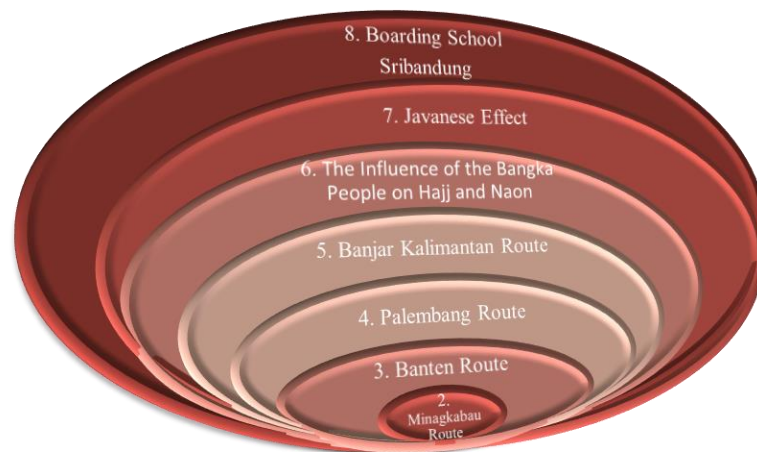
¹¹ Zulkifli, *Kontinuitas Islam Tradisional di Bangka*, cet. 1, (Sungailiat: Shiddiq Press, 2007), p. 12-27.

¹² Ma'moen Abdullah *et al.*, *Sejarah Daerah Sumatera Selatan*, (Palembang: Proyek Inventarisasi dan Pembinaan Nilai-Nilai Budaya Provinsi Sumatera Selatan, 1991), p. 108.

¹³ M. Arifin Mahmud, *Sejarah dan Budaya Bangka*, (Sungailiat: Materi Sarasehan Seni dan Budaya Daerah Kabupaten Bangka, 1994), p. 2-3.

began sending their children to Islamic boarding schools in Java in the 2000s. *Eighth*, the role of the graduates of the Islamic boarding school Nurul Islam in Seribandung, South Sumatra. This route is also known as the pesantren route.

The tracks above are evaluated to demonstrate that the Islamization process is the precursor to the emergence of conventional Islamic educational institutions in the form of a study by sitting beginning on the fifth track and continuing on the path that follows. Alongside this, suggestions for revamping Islamic educational institutions, such as Arabic schools or madrasas and Islamic boarding schools, have emerged. Some of these pathways will be simpler to discern in the following diagram.



Picture 1. Line Scheme Bangka Islamization

These eight paths substantially affected the creation of traditional Islamic educational institutions for the people of Bangka, notably the Banjar Kalimantan route (the 1860s), the naon path (1890s), the Seribandung route (1960s), and the Javanese route (1970s). Banjar Kalimantan is the route that has had the most significant influence on the current institution of the Koran. In the meantime, the road that followed was the precursor to the development of modernizing traditional Islamic educational institutions, beginning with the reading of study by sitting and continuing with the formation of Arabic schools and madrasah.

Since becoming a madrasah, the Arabic school has dissolved and replaced a madrasah system associated with the relevant ministry. In the meantime, the study by sitting continues to exist and maintains its original system. The proliferation of recitation activities in nearly every region of the island of Bangka is evidence of the viability of traditional Islamic education institutions..

2. The Dynamic Nature of Traditional Islamic Educational Institutions Study by Sitting

Based on the historical traces of traditional Islamic educational institutions, the growth and development dynamics of study by sitting institutions have been significantly impacted. Then, what is the sitting prayer, when did it begin to take shape, what is its institutional structure, and what is the difference between pesantren and madrasah?

In terminology, ngaji or mengaji in the local Bangka language refers to a student reciting the Koran before a reciting instructor while seated together. The development of ngaji or mengaji includes not only the reading of the Qur'an but also the study of a book or the study and study of a book. The book is either the product of classical scholars or salaf scholars. It is performed seated at home, in mosques, or boarding schools. Being in the garden, Therefore, is more commonly known as the study by sitting.

With a traditional model, this study by a sitting institution began to form in the 1860s. Thus, this study by a sitting institution is a traditional Islamic educational institution. Typically, implementation occurs at night. The method of instruction in which students face a teacher while arranged in a semicircle. Sitting cross-legged on a mat, carpet, or prayer mat, some carry books while others listen and jot down a few significant points. There are no obligatory restrictions; everyone can be civilized and socialize without discrimination. This study by sitting is institutionally organized, and as such, it must satisfy four fundamental requirements: the presence of teachers, students, teaching materials, namely books, and places for recitation.¹⁴

¹⁴ Lihat Zulkifli, *Kontinuitas Islam ...*, p. 81.

These components constitute the study by sitting system. Becoming a teacher at this study by sitting institution is not arbitrary. Possess the prerequisites of never having been "naon" in Mecca, having studied, recited the Koran, and perused the works of scholars. A large number of teachers at the study-by-sitting institution are students of Shaykh Abdurrahman Siddik's generation. According to Zulkifli, the religious understanding of Bangka's teachers is greater and more comprehensive the longer a teacher studies in Mecca.

The majority of the first generation of Bangla academics studied in Makkah for almost ten years. The people who remained to study were similar to those from Kemuja and numbered at least 20 at the time. In villages where the majority of Ulama have a large number of naon, the study by sitting institution is most likely to thrive. This institution has become emblematic of the Malay Islamic tradition in Bangka.

The image below provides concrete evidence of the implementation of the study by the sitting teaching program.



Picture 2. Implementation of study by sitting by Gerunggang residents in Pangkalpinang City at night after evening prayer at the musholla or langgar



Picture 3. *The implementation of the study by sitting at the Hakimah Arif Pangkalpinang Mosque*



Picture 4. *The implementation of study by sitting at the house of Suhardi (Kalok teacher) after evening prayer. The recitation participants came to the teacher's house with their respective books.*



Picture 5. *Some of the participants in the study by sitting listened and wrote at the teacher's home recitation*

The historical traces of the number of studies by sitting institutions can be traced through the flow of "dakwah" trips, education and teaching of Syaikh Abdurrahman Siddik in several areas of Bangka. Based on an analysis of several oral speeches of religious leaders and related literacy readings. Historically, from 1864-1910, several areas that were the centres of these traditional Islamic educational institutions can be seen in the data below.

Table 1. Data from the Bangka Sitting Najri Institute In 1898-1910

No.	Region	Institution
1	Mentok	1
2	Kundi	1
3	Belinyu	1
4	Sungai Selan	1
5	Mendo	1
6	Payabenua	1
7	Kemuja	1
8	Puding Besar	1

In addition, the data of the institutions above grew and existed in nearly every location of Bangka Island, the province of the Bangka Belitung Islands. This institution of learning through sitting has persisted up until now, despite the passage of time and the changing of the seasons. The (traditional) education system, sources and learning medium (books), materials (Islam), educators (ulama), and students (general public) have remained the same, and the location of implementation. it differentiates them from madrasahs and pesantren.

The Institutional Structure of The Study by Sitting

a. Institution type

The religious custom of Bangka's Malay population is expressed here, alluding to the institution's origins in the region's history. Physically

and emotionally harmonious interactions between teachers and students are developed. By sitting together on prayer mats or mats or carpets, they recite and study classical scholarly books such as the Muhtadin Sabilal Book, the Malay Ruling Book, the Twenty Books, Sirussalikin and others..

Interaction in the learning process, regardless of age, facilities, educational background, administration, or even diplomas, regardless of age, facilities, educational background, or administration. Create a strong emotional tie, kinship, beautiful harmony, and dynamic tension. These conventional educational institutions, which are still anchored in the sociocultural culture of society, are strengthened by these multiple factors. Therefore, this form of study by a sitting institution is, in principle, a wholly traditional type of establishment.

Syamsul Nizar highlighted informal educational institutions such as kuttab, halaqoh-halaqoh, sallon (studios), and others as a space for scientific interaction and transformation of information that originated in mosques.¹⁵ As a platform for tholabul ilmi, various historic institutional forms are still relevant today.

b. Intellectual network

As the data the researchers obtained from the village of Kemuja Bangka, there were at least 20 people who were "naon" in the period between 1910-1955,¹⁶ including; 1) Abdussamad bin H. Saman, 2) Ahmad bin H. Ladi, 3) Adam Malik, 4), Jemain bin H. Latif, 5), Rozani bin Asir, 6) Ahmad bin H. Abu Bakar, 7) Hasan, 8) Azhari bin H. Nawawi, 9) Ibrahim bin H. Nawawi, 10) Mahrof bin H. Aban, 11) Abdul Latif bin H. Yusuf, 12) Sya'i bin H. Idrus, 13) Isman bin H. Buchori, 14) Sahak bin H. Rasi, 15) Sanusi bin H. Hasan, 16) Junaidi bin H. Mat Amin, 17) Abdurrasyid, 18) Rais bin H. Abdurrasyid, 19) Yahya, and 20) Muhtar bin H. Yahya. They continued to conduct the study by sitting programs, teaching and establishing other

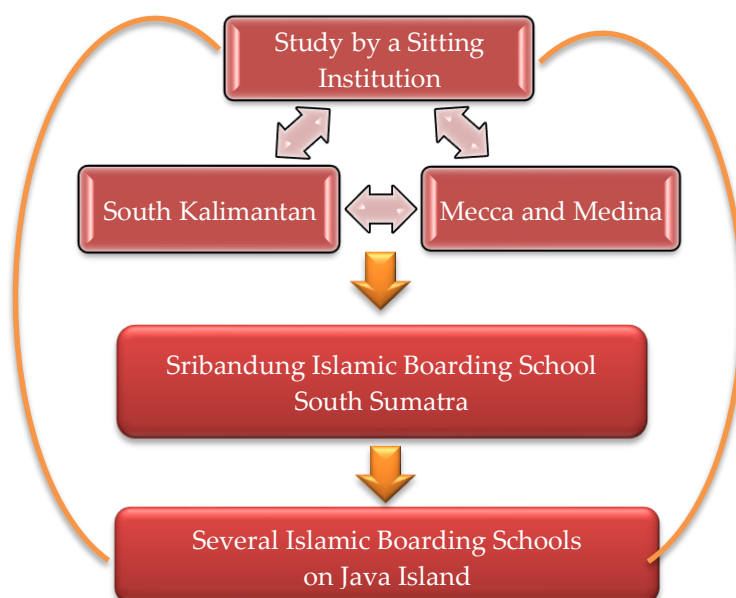
¹⁵ Syamsul Nizar dkk, *Sejarah Pendidikan Islam: Menelusuri Sejarah Pendidikan Islam era Rasulullah Sampai Indonesia*, cet. 6, (Jakarta: Kencana, 2016), p. 109.

¹⁶ Istilah orang Bangka untuk menyebut beberapa orang yang melaksanakan haji, lalu mereka menetap beberapa tahun setelah memenuhi rukun haji. Rata-rata mereka menetap kurang lebih selama 10 tahun untuk menuntut ilmu di kota suci Makkah dan sekitarnya.

science assemblies. Then during this period, they also came up with reforming the Islamic education system in Bangka, such as madrasas and pesantren.

From 1955-1999, it was continued by their "naon" students. For example, teacher Huri, teacher Haji Usman, teacher H. Abdussamad, and teacher Umar. Then around the 2000s, there were teachers Kase (H. Muh. Zen), teachers Yun (Badrun), teachers Munzal, teachers Kalok (Suhardi) and others.

Much earlier, around 1889, Shaykh Abdurrahman Siddik started studying in the two holy cities, Mecca and Medina. Then some of the people mentioned above are students and students of his students. Among some of his teachers who had taught in the holy city of Makkah such as Shaykh Sayyid Bakri Syatha (Sayyid Abu Bakr bin Sayyid Muhammad Syatha, w. 1310-1892 in Mecca), Aisyah M. Sa'id Babasyil, Shaykh Nawawi al-Bantani (1813-1897, died in Mecca), and Shaykh Ahmad Khatib al-Minangkabawi (d. 1334 H).¹⁷



Picture 4. Intellectual Network,

Islamic Education Institute Study by Sitting Bangka, years 1864-2022.

¹⁷ Temannya sendiri ketika waktu di Mekkah, namun ia sudah menetap lebih dahulu di kota suci ini, ia juga merupakan Imam besar di Masjid al-Haram. Ia memiliki sejumlah murid tersebar di Indonesia dan sebagian dari muridnya menjadi ulama dan tokoh pergerakan Nasional seperti K.H. Ahmad Dahlan, K.H. Hasyim Asy'ari, Haji Abdul Karim Amrullah (HAMKA) dll.

Based on the picture above, it can be mapped that the intellectual network of the study by sitting institution originated from many Bangka people studying with Banjarmasin clerics on the island of Bangka. So in the first period, a study by sitting bersanad from Banjarmasin, South Kalimantan. Mecca and Medina then returned to their place of origin, Bangka island. During another period, many Bangka people also attended the Sribandung Islamic boarding school in South Sumatra and studied at several Islamic boarding schools on the island of Java. Then they opened several studies by sitting institutions in their respective regions.

c. Curriculum

As an education and teaching system, this study by a sitting institution has a curriculum that is unique to the standards of classic books. Explicitly the curriculum lies in the teacher's ability and mastery of the religious sciences, which are sourced from the books of classical Islamic scholars.¹⁸ The content of the curriculum is in the form of teaching materials consisting of fiqh, tauhid, tasawuf, tafsir, and hadits. Some books commonly used in this institution are listed in the table below..

Table 2. The Study Books of Study by Sitting Year, 1864–2022

No.	Book Name	Author
1	Sabilal Muhtadīn	Syekh Muhammad Arsyad al-Banjari
2	Sifat Dua Puluh	Sayyid Utsman bin Abdullah
3	Perhiasan Bagus	Sayyid Utsman bin Abdullah
4	Dūrun Nāfis	Syekh Muh. Nafis al-Banjari bin Idris
5	Sīrus Sālikīn	Syekh Abdurssamad al-Palimbani
6	Asror as-Sholāh	Syaikh Abdurrahman Siddik
7	Aqoidul Iman	Syaikh Abdurrahman Siddik
8	'Amal Ma'rifah	Syaikh Abdurrahman Siddik
9	Pengajaran Agama Islam untuk Kanak-Kanak	Syaikh Abdurrahman Siddik

¹⁸ Suhardi (Guru Kalok), Pengajar Pada Ngaji Duduk, *Wawancara*, Kemuja, tanggal 15 Januari 2021.

Since that time, the majority of Bangka people have used these books. During the 1990s, devout individuals penned some books with Malay Arabic inscriptions that some people, including the book of Taudih Assolah and others, studied. Although the curriculum is not specified in exact terms, the implementation plan adapts to the congregation's available time and resources. Typically, the implementation of the recitation takes place from approximately 90 minutes after maghrib till nightfall.

d. Instructor

Teaching staff are teachers who teach, as explained by teachers with an intellectual network with the *syaikh*. The community *guru* calls them. *Guru* for the Bangka people is almost the same as *kyai* in Java or other places. Different from the calling of teachers in ordinary schools. They are the ones who teach religious material and master it.

Religious materials include *fiqh*, *akidah*, *tauhid*, *tafsir*, *hadits*, *nahwu* dan *sorof*. More mastered and become a field of study that is always cultivated. It is a requirement to become a *guru* by at least mastering one or more of these fields. So, *gurus* for the Bangka people are highly respected and become references and sources of community literacy.

Several *guru* naon who have taught and are still teaching at a study by sitting institutions are shown in the table below.

Table 3. Teaching Staff Study by Sitting

No.	Instructor	Scientific Sanad
1	Syaikh Abdurrahman Siddik	Studied in Mecca and Medina
2	Jemain bin H. Latif	Studied in Mecca
3	Rozani bin Asir	Studied in Mecca
4	Adam Malik	Studied in Mecca
5	Abdussamad bin H. Saman	Studied in Mecca
6	Ahmad bin H. Ladi	Studied in Mecca
7	Ahmad bin H. Abu Bakar	Studied in Mecca
8	Hasan	Studied in Mecca
9	Azhari bin H. Nawawi	Studied in Mecca
10	Ibrahim bin H. Nawawi	Studied in Mecca
11	Mahrob bin H. Aban	Studied in Mecca
12	Abdul latif bin H. Yusuf	Studied in Mecca

13	Sya'i bin H. Idrus	Studied in Mecca
14	Isman bin H. Buchori	Studied in Mecca
15	Sahak bin H. Rasi	Studied in Mecca
16	Sanusi bin H. Hasan	Studied in Mecca
17	Junaidi bin H. Mat Amin	Studied in Mecca
18	Abdurrasyid	Studied in Mecca
19	Rais bin H. Abdurrasyid	Studied in Mecca
20	Yahya	Studied in Mecca
21	Muhtar bin H. Yahya	Studied in Mecca
22	Huri	Studied
23	Haji Usman	Studied
24	Kase (H. Muh. Zen)	Studied
25	Umar	Studied
26	Yun (Badrun)	Studied
27	Munzal	Studied
28	Suhardi (guru Kalok)	Studied
29	Abdullah	Studied

e. Student

The students are recitation congregations who regularly participate in the study-by-sitting learning program. Specifically, there are no special requirements to become a student at this "reciting sitting" institution. They are all village people who wish to increase and deepen their knowledge of Islam. A large number of them are residents who are married, lack learning experience, need more formal education and are not restricted by age.

Every opportunity to study diligently followed without pressure and coercion. Free of charge, not bound by rules or discipline because they are very disciplined. It then becomes the main attraction for students. The attitude of kekhusyu'an and respect for fellow worshipers because of the intention to learn, then khusyu'an becomes the most critical factor for receiving knowledge. Explicitly there has yet to be accurate student data. Judging from the number is constantly changing, sometimes increasing and sometimes decreasing. Then the students' names need to be adequately recorded, and so on. Because this activity is social, independent, and not affiliated anywhere, it only demands awareness.

The pattern of learning takes place face to face with the teacher. Forming a semicircle, sit cross-legged on a prayer rug or carpet. The bandongan "learning method is listening to the teacher's lectures or discussions of books. Students confirm with the book in their hands or listen or listen and record the explanation in the book.

Learning characteristics in the study by sitting" only recognize a one-way learning model. The guru teaches. The student hears or listens. It is acceptable to ask questions and be polite, but one must not refute the guru's answer to preserve their dignity. The attitude of respect and respect for the guru must be in the highest position in the study by the sitting learning system. The position of guru becomes very important for students as a symbol of kealiman and the breadth of Islamic religious knowledge. Students are divided into two, namely men and women, separately in place and time.

f. Educational Environment

The characteristics of this study sitting educational environment are social-religious based. It has been patterned and structured in the system of life, traditions and customs of Bangka Malay Islam. In simple terms, this study sitting in an educational environment will constantly adapt to the socio-religious conditions of the surrounding community.

The primary indicator of the atmosphere in this educational environment is that the religious overtones are strengthened in some areas, the religious activities of the people and their Islamic cultures. Thus, this "reciting sitting" institution thrives, develops and is sustainable from time to time, for example, in the Kemuja, Payabenua, Puding Besar, and Pangkalpinang areas.

Historically, the educational environment for study by sitting in the pre-independence period was conducted privately, such as at the teacher's house or in huts built in the teacher's garden. In order to bolster the complexities of familial, natural, and conventional interpersonal relationships. Currently, the educational environment of this traditional institution has been implemented openly for the whole community.

3. The study by Sitting: Religious Movements and the Spirit of Islamic Education

Religious movement is a social, religious movement emphasizing religious value aspects. Neil Smelser stressed the value orientation of religious movements.¹⁹ Then Dawson viewed it from a sociological perspective, stating that religious movements are individual and communal social movements.²⁰ Lalu Saliba emphasized that religious movements are not constrained by cultural history or customs but by self-motivated awareness and sincere devotion.²¹

The religious movement in this discussion is learning activities through the study by sitting to instil Islamic values originating from classical books. This movement then extends not only to learning activities or education and teaching. However, it touches on other aspects of communication, such as culture, economy and politics. Then the spirit of Islamic education in question is that the activities in this study by the sitting institution are oriented towards Islamic education activities through the pattern of reciting and studying the books of scholars guided by a teacher.

The study by a sitting institution manifests the formation of religious values through the recitation process and the spirit of education and teaching. This spirit of Islamic education then explores social spaces and boundaries, culture and religious traditions of the people of Bangka. Therefore, the study by a sitting institution's role is significant for expanding and developing people's understanding of Islam.

The cultural, economic, political, and socioreligious dimensions of some of these roles are explained in the next section.

1. The Role of the Study by Sitting Institution on Culture, Economy and Politics

Bangka civilization is more accommodating of differences and similarities or a society that embraces differences and applies similarities to other humans or any group. The Malay personality associated with the Bangka tribe is constrained by norms, conditions, and belief systems based

¹⁹ Neil Smelser, *Theory of Collective Behaviour*, (New York: The Free Press, 1962), p. 25.

²⁰ Lorne L. Dawson (ed), *Cults and New Religious Movement*, (Malden MA: Blackwell Publishing Ltd, 2003), p. 5.

²¹ John Saliba, *Understanding New Religious Movements*, (New York: Altamira Press, 2003), p. 25.

on the idea that everyone has the right to exist on God's planet, regardless of race, ethnicity, skin colour, and others.

According to Elvian, "the Malay community of Bangka is very receptive and accepts immigrants and other tribes who dwell, engage with the community, become neighbours, and marry native natives."²² The Malay personality is highly intertwined with religious ideals within the framework of social life. These religious principles are created through the process of study by sitting.

The social system is, therefore, inextricable from cultural, economic, and political factors.²³ Regarding the cultural component, Rusydi Sulaiman noted that the presence of the study by a sitting institution had a significant impact on establishing community-specific wisdom. Some 'amaliyah qouliyah ceremonies in nganggung, tahlilan, ruwahan, mauludan, khotaman al-Qur'an, barzanji, and other Bangka community traditions derive from the institution's culture of recitation.

Historically, the culture of the Bangka people at that time continued to practice the ritual of delivering sacrifices to sacred things such as trees, cemeteries, and others. It has changed and been given up on ever since learning and implementing religious doctrine. Then there is acculturation in society, which influences changes in conduct, dress etiquette, social etiquette, and respect for elders, teachers, and others in people's lives and culture.

Rusydi proceeded by stating that, in terms of economic and political elements, the institution's role known as a study by sitting is primarily concerned with collective awareness and understanding. Through instruction, the community has a greater understanding of transaction law, buying and selling, and mu'amalah iqtishadiyyah. Then the educator or jama'ah participated. The study by sitting voluntarily together to aid and

²² Akhmad Elvian, *Memperkuat Jati Diri Melayu, dalam Mutiara Negeri Melayu*, (Bangka Belitung: Madania Center Press, 2019), p. xxxiii.

²³ Rusydi Sulaiman, Dekan Dakwah IAIN SAS BABEL, *Wawancara*, Petaling Mendobarat, 22 September 2022.

improve the teacher's economy and working in the teacher's garden, farming, and performing other tasks in the congregation as a side activity. Then, several teachers built Islamic boarding schools to provide chances for the economic development of the surrounding community.

The figure of a charismatic instructor defines this sitting Koran institution from a political standpoint. A teacher's attitude reflects a political stance, which is then adopted by the congregation. So, the political stance played out through this study by sitting institutions is more restricted and has a firm sense of self. The function of a teacher is sufficient to attract political figures as party figures or symbols, and others. Even so, the study by a sitting institution is a religious study institution immune to political influence..

The functions of study by sitting institutions on economic, cultural, and political issues can be summed up in eight essential factors. 1) That study by sitting institutions can indirectly improve the economic well-being of instructors, 2) study by sitting as a platform for learning knowledge and comprehending the community, mainly according to transaction law, buying and selling, mu'amalah iqtishadiyah. 3) Increasing the teacher's income through plantations with recitation participants. Some congregations of recitation participants willingly contributed land for the teacher's garden. 5) that the study by sitting institution becomes the community's local wisdom in the form of 'amaliyah qouliyah rites in the traditions of ngangung, tahlilan, ruwahan, mauludan, khotaman al-Qur'an, barzanji, and other community traditions. 6) Community culture historically believed in rituals, gifts, and sacred artefacts; seated recitations had an impact on altering conduct, dress etiquette, social etiquette, and respect for elders, instructors, and others. 7) teacher attitudes as an expression of political attitudes. Recitation participants and instructor figures become figures, icons, and references for political entities. 8) The study by sitting institutional environment, in particular, is a restricted atmosphere with specific unchangeable political beliefs.

2. **The Role of Study by Sitting Institutions Against Socio-Religious Affairs**

The study by sitting is part of the island of Bangka's continuing legacy of education and instruction. As a religious learning institution, the community has played an essential role from its founding to the present day. Regarding the socioreligious side, the community's religious life has been greatly aided and illuminated. The significance of this position is seen in establishing a Bangka society with Islamic elements.

Based on the investigation, there are at least ten characteristics of the Islamic community in Bangka, including the following: 1) The Islamic community in Bangka is open to "appreciation" from anybody based on *ukhuwah Islamiyah*. 2) The Islamic culture of Bangka is a holistic, integrative society in which religion serves as a uniting norm; 3) The Islamic community in Bangka is progressive, energetic, and committed. 4) The Islamic Society of Bangka is democratic, socialist, economic, and spiritualist politically. 5) The Islamic Society of Bangka is a just society with fair economic, moral, legal, social, and political norms. 7) The Bangka Islamic community is active in community events and Islamic holidays. 8) The Bangka Islamic community has a strong sense of solidarity and brotherhood that places a premium on compassion for others. 9) Bangka Islamic society is a superficial society that continues to exist. 10) Bangka Islamic society is a humanist society with mild Malay traits of rural villages.

Based on the characteristics above of the Bangka Islamic community, religious institutions play a significant role in the social and religious life of the community. Further that some real significance of the influence of the study by sitting institution, particularly for the religious life of the community, are as follows: 1) study by sitting is a historical fact of a traditional religious education institution that has its characteristics, namely having a distinctive curriculum with explicit classical Islamic text material, forms of assignment, evaluation, and environment; 2) study by sitting is a traditional religious education institution that has its curriculum with explicit classical Islamic text material, forms of assignment, evaluation, and environment 2) The learning approach has utilized the sorogan pattern, *bandongan*, and questions and answers since its inception. 3) Learning study by sitting is the reason for creating Arabic schools and some *madrasah*

diniyah, and learning materials can evolve. 4) Through this study by sitting program, an intensification of Islam and a greater comprehension of religion among the general. 5) The contact between students and professors is enhanced, the level of religious conformity rises, and the soul is guided to a deeper understanding of religion, particularly in monotheism, morality, and law. 6) Through a study by sitting, the psychological components of society are directed educationally, particularly in the realms of morality and "mua'amalah, and the teachers' personalities are strengthened as qualified academics in their respective fields. 7) Acculturation has affected numerous aspects of community life, particularly religious beliefs and behaviour, social manners or mua'amalah, dress etiquette, manners in communication contacts, and, most significantly, the feature of reinforcing monotheism.

3. Conclusion

The majority of the Muslim population in Bangka believes that the role of the study by sitting institutions for religious movements and the spirit of Islamic education results in favourable outcomes. Among the assertions summarized is 1) that the study by sitting institution has long served as the village's primary source of education and instruction. 2) Individuals who educate are "naon" in Mecca and have extensive knowledge. 3) The religious movement of the study by sitting process encompasses numerous areas, including a comprehensive understanding of religion, education, culture, economy, law, and politics. 4) The spirit of education and teaching study by sitting has permeated every level of society, from the lowest strata to the highest. 5) The study by the sitting institution is an indigenous educational institution for the Bangka Islamic community that will not perish due to time or circumstance.

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